123
114
23
[439]

Today was full of excitement for us here. Five men from Yambon have been up here for the last two days trying to capture and buy a large tamed pig, because as they say "no good blut bilong man 'e go down along pig". So our cook boy was requested to bring a shotgun and kill the beast for them. Hamb thought that my .455 English Service revolver would be better so he said "me go wantime". I was willing although I had shot my small cannon only half dozen times since buying it from Max Mann when we first came up the river.

In the morning we started out for Marok's house on the most easterly spur of these mountains. When we reached Sombundura, his house tamberan, we found the men of Yambon sitting there waiting for word to be brought that the pig had come for its morning meal. [439] They showed us what they were paying for the pig: one axe, two 14" cane knives and the rest in shells. The latter consisted of one large polished clam shell, a half-dozen two foot ropes of ¼ inch shell cylinders, a few strings of small cowries and an arm band and headdress of small cowries. The shells have definite values in shillings - and very high ones too. The single clam shell for example being worth 5 marks . In all there was about thirty shillings worth of shell money. "Something nothing" compared to the bride-price John was told.

Finally a monki came running down with word that the pig had come to the house. Hamb and I hastened along the path a few hundred yards to Marok's house. Here we found quite a crowd sitting quietly while a woman fed one of two pigs some sago. I was in a quandry as to which was the one to be shot, and there was such an under-current of excitement that I had trouble finding out. When I was sure, they kept whispering to go ahead and shoot, but the women still stood close by and I feared hitting her instead of the pig. Finally she put down the sago and moved off giving us a

114 [123] down and said he was going to sleep. He joined in the conversation about our going, and expressed friendship--would be sorry to see us go--were we coming back?--Maybe! If not send a couple more masters just like us back [521] to take our places. They discussed the buying of sugiliwas, spears, etc., and the possibility of a sing sing. Everyone was very much pleased.

114 648 Men came from Ambunti with tobacco and a note from Verey saying to come on the day after tomorrow which we decided to do. On our way to baths, Kumb, Kar, Waf, Wer, and others were sitting in the police house talking. Mar stopped and seemed worried. The boys with me told them something. They set off at a run. Mar stopped and asked what was up. It turned out to be that they were going to see "finish timer" returning from ten years at Madang.

123 231 Kamb came back and told us that the pig had gotten away from them and asked if we would shoot it tomorrow.

December 17, 1936. We set off after breakfast with the revolver, .44, a shot gun and the .22. The Yambons gathered in Sombindura house tamberan. A pig was being called up to the house, and we were to wait. We discussed [435] the price of the pig. At Yambon the price of a pig was laid out for us to see--2 14" cane knives, a small ax, and a bilum (net bag) of tambu (shell money). [One large shell = five shillings; one head band = five shillings (each finger represents a shilling); one head band with three fingers = three shillings; one string of shell cut into washers = five shillings; and three or four strings of small shells worth two to three shillings. About 30 shillings worth of shell.]

A boy came from Marok's saying the pig had come. Tip, Kamb, and a Yambon went while the rest of us stayed.

439 This morning just after dawn Bow went by in a hurry with cuscus fur
628 on his head and carrying two spears. Soon afterward, the gongs at Wenya
532 began the assembly call. This kept up for about fifteen minutes, several
534 gongs going at once and cries of Ha yano. The house boys did not know what it meant. May ran down to ask Wof who said that they were beating a "tunket" with Tangwishamp to exchange sugilawas (carved wooden figures). A few minutes later a very high-toned gong sounded, and they all jumped at this and ran out of the house saying that it was the "garamut bilong fight". Wof was coming up the hill and reassured them it was only the 'tunket' for exchange of sugilawas. Later (10:00) we heard distant gongs play the dance rhythm. Mas and Gwiyap said that the meeting of Tangwishamp and Hongwam would take place at Ndowsy house tamberan at Wambanj. (This morning they had said, convincing us it was not a fight, that had it been, there would have been many more people running by with spears. Everybody would have gone).

123 Afalmwanj came in this morning and sold me a clay bird.
439 February 20, 1937. Tip left three days ago. War and Kar came around in the
114 evening. War had rubbed clay on his forehead which he explained he put
302 there because he was sorry Tip had gone. While they were here someone
123 called out from Wenya. They listened and then went out to where they could
457 hear better. Kamb had come too. The Wenya said that the Tangwishamps were bringing a pig in the next day and wanted to know if Hongwam wanted
[435] part of it. Wof joined in the discussion from his house. They decided they didn't want it because the Tangwishamp prices were too high.

628 The next day in the afternoon the Tangwishamps began drifting in;
[411] about a dozen men and women came and stopped in to look at our house. They
[412] carried no weapons except an occasional bone dagger or adze. They slept

628 in the houses of their relatives here and went back the following day. Latai and another visited toward evening and were cross because the [437] [435] Tangwishampe asked exorbitant prices for betel pepper. (Hamb had tried to buy some and they had asked a big knife for a rope. Finally they settled for some beads and a razor blade.)

593 Yesterday noon Kim was crying out and Chinuwa answered him from down below in Wof's garden. She told him to stop his crying and then refused to answer. He kept up his crying for about half an hour. No one paid any attention to him except Owiyap and May who were playing ball by the house, and they made a few remarks "Yas in maus shit muting" but did nothing about it.

578 In the morning, Wayakola's oldest daughter and Kar's wife were cut by War and Marok respectively.

123 Kar slept at my house last night. He was sitting after supper talking to him; Mar called me, so I went down to his house; the fire had been put 787 out in the agayin (porch). Dim figures filled the place. It turned out that all the wives--Owiyap sisters and Kwiyakai were gathered inside. Chinuwa and Owiyap's older sister were holding Awambaka down because she was possessed by a ghost. May, Mar, Owiyap, Mas, and Asa had gathered outside and would rush up the path at the slightest sound. This would amuse the wives very much especially Chinuwa and Ugangaya who were laughing and giggling all the time. Every once in a while Awambaka would begin to kick her feet around and try to free the firewood stick which she was holding in both hands. This would be a signal for everyone to scatter except Chinuwa and Ugangaya and Mar, who would try to talk to Awa. She would either not answer at all or else with an annoyed monosyllable "muh -- leave me alone". Finally she began thrashing in earnest when Hamb appeared and

000 is sold to us. When the Tangwishamp bring farcubi, they expect a knife for
435 a bunch containing 20 or 30 nuts, the equivalent of 2 large bunches of
276 bananas, or a net bag of yams.)

754 War, Waramus, Way, Wof, and Kar have gone to Sowinambi's for sunga kafasmwani (sorcery court). Mas and May came back from shooting with one gouria pigeon. May left his net bag and found a bundle of nettles in it.
826 Mas explained that May got them to scrape his penis to make it and him
856 grow. Later I asked May what they were. He laughed, embarrassed and would not answer. "Something bilong me". Gwiyap explained that this was the "fashion of monkis" -- that he was big "finish" and did not do it any more.

685 May reported this afternoon that Yit had stolen a knife from his net bag and gone to his mother's.

838 Kar came up tonight, played the homosexual game with Gwiyap, and put him down, spread his legs apart and spit on his penis--much to the delight of all. Mas berated May for running away and not helping Gwiyap "fashion no good." Yat came at supper time, and he, Marok and Kar ate most of the
595 gouria pigeon. Kar is making arrangements to get a third wife. Mar is kidding him about it.

Gwiyap heard that Gamwi, Sowinambi's daughter, on whom he had designs,
584 said that if he married the Urembanj girl to whom he was bethrothed she would kill her. This pleased Gwiyap who said he was going to break his engagement with the girl from Urembanj.

752 Kwos was playing with a cold cartridge, lighting the powder. I had demonstrated burning gun powder at noon. It did not light at once when he tried it, so he leaned over to blow it, and it went off, burning his face badly, closing both eyes. Mas had warned him. They all blamed him, scolded him for being careless,

301 Nɔ̃ŋbali is a four row knitted ornament made with yasi shells.
286 The band increases in worth as further projections decorated with shells
237 are added to it. These projections are worn pointing up.

Nɔ̃ŋbayi is an ornament worn suspended from the neck, made from a net base and covered with yasi shells. It resembles a necktie. The [435] value of this ornament is about 2 shillings.